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# The Sanctuary

WILLIAM W. HICKS

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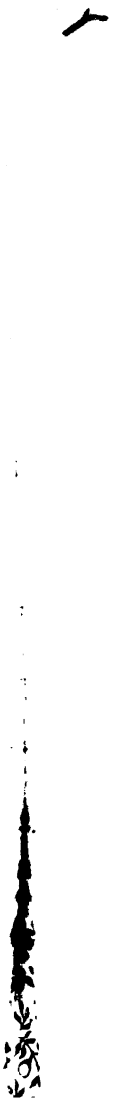


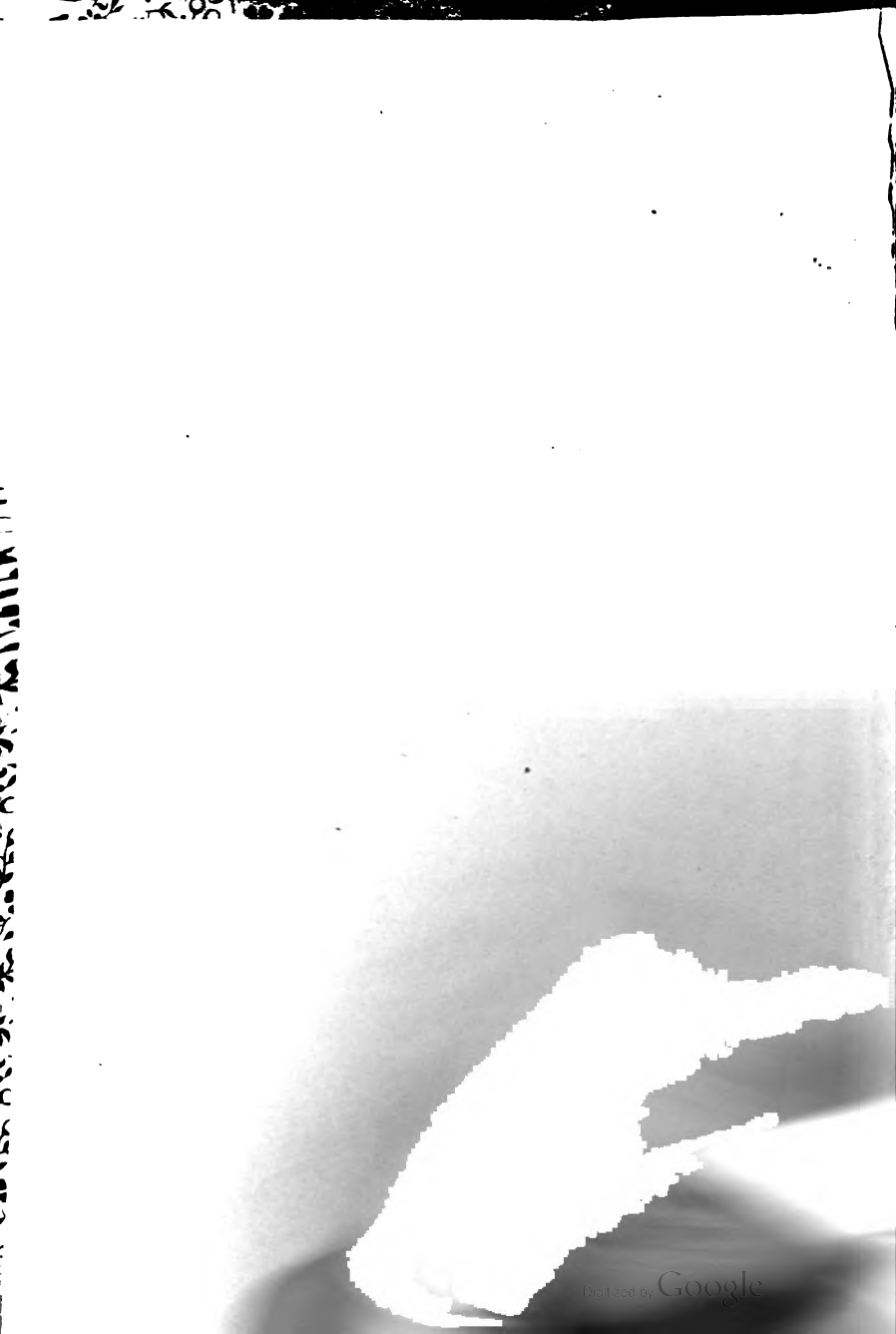
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# The Sanctuary

WILLIAM W. HICKS

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BOSTON

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*All quotations in this book from the New Testament are in italics and taken from*

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## A MASTER

NAGASENA, B.C. 300

**T**HE exact time of his earthly career is uncertain, but it must have been between the death of the Buddha and the birth of the Christ, probably two centuries after the Blessed One.

Many interesting stories have wandered down the centuries concerning him, but better than all legends is the veritable account of his discussion with Menander-Milinda, one of the Greek kings of Baktria, solving all his perplexing problems. This most interesting account may be found in Vol. XXXV. of the Sacred Books of the East, translated from the Pali language by the learned and genial Professor T. W. Rhys Davids.

**STORY OF HIS BIRTH**

In a little village at the foot of the Himalaya Mountains lived a Brahman and his wife; the Brahman's name was Sonutarra. To this devout couple was born a son who was esteemed to be the reincarnation of one of the thirty-three chief divinities in the Vedic Pantheon whose name was Mahasena. This reincarnated god, when born to the humble Brahman and his wife at the foot of the Himalaya Mountains, was named Nagasena, which, being interpreted, means "Chief of the Naga snakes." Doubtless, the name was given him as symbolical of the wisdom which he displayed all through his life, for, while the name Naga (serpent) suggests a vicious reptile, or an evil spirit, it is also the name and form of the ancient emblem of Wisdom .

and Knowledge. In all the religions of Antiquity, including Christianity (Zoroastrianism excepted), the Serpent represents Wisdom, subtlety, and is also allied with the gods of Health, of Life, or of Healing. The "Brazen Serpent" set up by Moses in the Wilderness is an example. If you care to pursue this matter further, consult Lenormant's "Beginnings of History," Sir Henry Rawlinson's works, and Fergusson's "Tree and Serpent Worship." At seven years of age, Nagasena learned by heart the Three Vedas, grasping all the mysteries they contain.

"All at once," the record reads, "there arose in him an intuitive insight into the Vedas, with a knowledge of their lexicography, of their prosody, of their grammar, and of the legends attaching to the characters in them."



One day Nagasena asked his father if there was anything more for him to learn as a Brahmin in the Vedas, to which his father replied:

“There is no more, Nagasena, my dear. This is all.”

The youth then, for the last time, repeated his lessons to his Guru, and, taking respectful leave, betook himself to a solitary place apart and surrendered to meditation.

The record states that he did this in obedience to an impulse arising in his heart as the result of previous Karma. The result of his meditations was not assuring but quite the contrary, for, in bitterness of soul, after long and deep penetration, he exclaimed:

“Empty, forsooth, are these Vedas, and as chaff. There is in them neither reality nor worth, nor essential truth.”

While thus lamenting and yearning, a venerable Sage wearing the yellow robe approached, and, by looks, thought, and speech, awakened anew the intense nature of the disappointed youth.

Nagasena asked the venerable Sage:

“Dost Thou know, Lord, what is real knowledge?”

The Sage replied:

“Yes, lad, the real knowledge I know; and what is the best hymn (mantra) in the world, *that*, too, I know.”

The youth, thereupon, became eager to obtain the knowledge of which the Sage spoke, but the venerable Teacher made the condition that he must first free himself from impediments, adopt the hermit's dress, and enter the Order—with the

consent of his parents. Nagasena soon obtained the consent of his parents and was admitted to the Order, and became the pupil of the venerable Rohana (the Sage), who instructed him in the deep things of the Dhamma. Very soon the pupil surprised and delighted the Master by his aptitude, by the ease with which he mastered Dhamma in all its divisions and intricacies, and the marvelous clearness and fulness of his insight, as well; also, the corresponding beauty of his life.

Thus advanced, Nagasena joined a large school of Arahats (great Teachers), and, having obtained permission, recited from memory, to them, during seven months, the seven books of the Abhidhamma Pitika (later profound doctrines).

After this extraordinary perform-

ance, the company of Arahats, then and there, "at the Guarded Slope" of the Himalaya Mountains, "admitted the venerable Nagasena, then twenty years of age, to full membership in the higher grade of the Order." Great experiences succeeded in the heart and in the life of the young devotee, from this time, until he reached the highest terrace in Arahatship, with the fourfold power of that wisdom possessed by all Arahats:

"The realization of the sense;

The appreciation of the deep religious teaching contained in the Word;

The power of Intuitive judgment;  
and

The power of correct and ready exposition."



**THE MASTER**

Thus endowed, Nagasena stands before us a Master, and I will now present him as he is described in the records.

“He was learned, clever, wise, sagacious, and able; a skillful expounder, of subdued manners, but full of courage; well versed in tradition, a master of the three Baskets (Pitikas)\*, and erudite in Vedic lore.

“He was in possession of the highest (Buddhist) insight; a master of all that had been handed down in the schools, and of the various discriminations by which the most abstruse points can be explained. He knew by heart the ninefold divisions

---

\**Note—The Three Baskets (Pitikas),—Buddhist Canon.*

The 1st contains Rules of the Order or of Discipline.

The 2nd comprises the Ethical doctrines—Sutta., in five parts. This is considered by scholars the most interesting division of the Buddhist Bible, but no part of these Pitikas is claimed to be given by inspiration as are the Vedas.

The 3rd Basket is what is known as the Abhi-dhamma, or later doctrines or additions, and is in seven parts.

of the doctrine of the Buddha to perfection, and was equally skilled in discerning both the spirit and the letter of the Word. Endowed with instantaneous and varied power of repartee, and wealth of language, and beauty of eloquence, he was difficult to equal, and still more difficult to excel; difficult to answer, to repel, or to refute. He was imperturbable as the depths of the sea; unmovable as the king of mountains; victorious in the struggle with evil, a dispeller of darkness and diffuser of light; mighty in eloquence; a confounder of the followers of other masters;—and a crusher-out of the adherents of rival doctrines.

“Honored and revered by the brethren and sisters of the Order, and its lay adherents of either sex, and by kings and their high officials,

he was in abundant receipt of all the requisites of a member of the Order, —robes, and bowl, and lodging, and whatever was needed for the sick—receiving the highest veneration no less than material gifts.

“To the wise and discerning who came to him with listening ear, he displayed the ninefold jewel of the Conqueror’s Word; he pointed out to them the Path of Righteousness; bore aloft for them the torch of Truth, set up for them the sacred pillar of the truth, and celebrated for their benefit the sacrifice of the truth (offerings in sacrifice).

“For them he waved the banner, raised the standard, blew the trumpet, and beat the drum of truth. And with his mighty lion’s voice, like Indra’s thunder but sweet the while, he poured out upon them a plentiful

shower, heavy with the drops of mercy, and brilliant with the coruscations of the lightning flashes of his knowledge,—of the nectar waters of the teaching of the Nirvana of truth,—thus satisfying to the full a thirsty world.”

---

Such was Nagasena, a Master whose lessons remain to us the seed of many virtues, of pure devotion, and fruitfulness of life. The great Master, the Christ, in his parting word to those who were chosen and sent forth by him to enlighten the world, said: “*Be ye wise as serpents and as blameless as doves.*”

*"Let us go across."*

*So, leaving the crowd behind, they took him with them, just as he was, in the boat and there were other boats with him. A violent squall came on, and the waves kept dashing into the boat, so that the boat was actually filling.*

*Jesus was in the stern asleep upon the cushion; and the disciples roused Him and cried:*

*"Teacher, is it nothing to you that we are lost?"*

*Jesus arose and rebuked the wind, and said to the sea: "Hush. Be still."*

*And the wind dropped, and a great calm followed.*

*"Why are you so timid?" He exclaimed. "Have you no faith yet?"*

*(Mark. IV.)*

**IN SWEET ACCORD**

Herein is found the earthly home  
of the reborn.

Here is refuge; here is fellowship;  
here is rest.

Here Truth reveals itself unveiled  
to the pure in heart; to the pure in  
conversation;—to those who have  
passed the fivefold threshold, and who  
sacredly keep their vows.

The faces of our souls are here un-  
veiled, each to each, and all to the  
ONE who reads aright the most hidden  
of the hidden, and who loves the  
sincere even though he sometimes  
falters and fails.

Our love for one another is like that  
of the ONE for all.

Love does not excuse or condone  
faults in its object, but cherisheth the  
faulty, and assists in purging them  
away.

Love does not hesitate to detect the blemish, rejoiceth not in the discovery, but rejoiceth when, by patient co-operation, it is made to disappear.

Here the voice of upbraiding is never heard. Each esteemeth the other better than, and before himself.

---

**SEVENTH RULE:**

*Teach and require the daily introspection and retrospect. Begin each day with a loving thought to all that hath life. At the close of the day, before seeking sleep, travel back over the Path of your thoughts until you reach the morning beginning. Do not be discouraged the first time, the second time, nor the hundredth time. It is of the greatest moment and your high—almost your highest course of Self-discipline.*

*It is the Philosophy of conscious advancement.*

WORSHIP GOD

---

FRIEND AND REFUGE

The Sanctuary is a friend, it might indeed be called "the friend that sticketh closer than a brother."

Its voice is true, its hand is true—not "the voice of Jacob and the hand of Esau." The Thought is reverent and true.

The Spirit is Wisdom, it is Understanding, it is Sincerity, it is all-pervasive—and adequate:— "*A Spirit of Power, Love, and Self-control.*" (II. Tim, 1, 7.)

The hand is brotherly—loyal, clean, and ever filled with gifts of healing, of opportune help, of Love, and of unfailing Fidelity.

The eyes are the watchers-out of truth and love; they see clearly and never obliquely, and rest upon the good hope, the reality, and the Good.



The Tongue of the Sanctuary is straight, not forked, nor blistered with falsehood, with slander and iniquity. Not "double-tongued" but consecrated to peace, to harmony, to goodwill, to brotherhood, to fidelity, to Truth, and to every Soul.

The Tongue as well as the Spirit of the Sanctuary protects innocence; extols Virtue by silent worship, and pleads the just cause of the needy, the oppressed and overborne; forgiveness and another chance for the guilty and fallen.

The Intellect of the Sanctuary is both ancient and of to-day; it is enriched with things new and old—the old that may be new, and the new that is old.

Down the Ages, it has wrought and gleaned in all Fields, separating the permanent from the transitory—dis-

missing the one and cherishing the other with omnipotent tenacity.

The glory as well as the fruits of this Intellect of the Sanctuary, inhere in, and belong to, no particular person in any Age, but are the common possession of all who seek for and love the Truth, and who count all else besides as nothing in comparison, in this world.

We often speak of "Masters," and we do well and worthily, because in all the past, and now, we have been and are blessed with great spiritual Teachers whose thoughts, words, and examples, are life and life-giving, and fade not away from use and inspiration as Age succeeds Age.

Yet, we are not adjured by authority to give them exclusive worship, nor to hold forth their names for the praise and honors of the world.

Their honor, their fame, their consciousness of what they have become, and the blessed works they do, are not enhanced nor quickened by the adulation of mankind.

To receive their message is the honor they covet, as it is also our greatest good.

It is a diversion of the unqualified to say that ancient Masters seek to perpetuate their names and powers in the world by occultly combining with favored or ambitious persons.

There are no physical-earthly "Centres," divinely located in the hidden parts of the earth where the ancient Masters and their self-appointed successors convene in secret conclave and issue thence their commands, allocutions, prophesyings, and disannulments to, for, or against, any.

The true successors of the Masters who have passed on, are the receivers and exemplifiers of the Truth they taught, and wheresoever these are found *there* will also be found the seat of wisdom and the throne of power.

But someone will say: "There must be Order, Government, and some Central Authority for wise guidance, and for the greater honor of the Truth?"

Assuredly, yes; Association, cohered by wisdom, piety, and definite aims, with consecrated Leaders, Teachers, and Exemplars, "*living epistles*" and not pontifical oracles, of the Truth.

"When I am gone," said "the blessed one," "let the truths and the rules of the Order, which I have taught and preached, be your Teacher."

As death approached him, this great Master closed his earthly record in these words:

“O Anunda, I am now grown old and full of years, and my journey is drawing to its close; I have reached eighty years—my sum of days—and just as a wornout cart can only with much care be made to move along, so my body can only be kept going with difficulty. It is only when I become plunged in meditation that my body is at ease. In future be ye to yourselves your own light, your own refuge; seek no other refuge. Hold fast the lamp of Truth. Hold fast to the truth as your refuge; look not to anyone but yourselves as a refuge.”

---

#### FAREWELL WORDS OF THE CHRIST

The farewell words of the Christ come with deeper meaning and affirm

with ringing emphasis the true Leadership under whose guidance we shall walk in the Path.

*"You are already clean because of the message that I have given you," He said. "Remain united to me, and I will remain united with you. As the branch cannot bear fruit by itself unless it remains united to the vine; no more can you, unless you remain united to me." (John XIV.-XV.)*

Again He said:

*"Whoever loves Me will lay My Message to heart; and My Father will love him, and we will come to him and make our dwelling with him. . . . I have told you all this while still with you, but the Helper—the Holy Spirit whom the Father will send in My Name—He will teach you all things, and will recall to your minds all that I have said to you. Peace be*

*with you. My own peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled, or dismayed;*" and very much more of the same assuring nature. (*Ibid. XIV.*)

These injunctions and directions have lost none of their authority and sacredness in the roll of centuries.

While they were lovingly followed in each case, there abided, in the Sangha and the Ekklesia, unity, peace and concord, and golden days of Truth's mastery.

The introduction of ambitious schemes, the Lust of power and selfish aggrandizement, ushered in decay, disloyalty, and every corruption.

As long as the devout followers of Jesus walked in his footsteps, remembering his gracious counsels, harmony prevailed, and real triumph attended

the telling of "The Good News"; but when improvements which were encroachments began to be made, and concessions to the spirit of the Age that denied the Master and refused his teaching, then dissensions crept in, waxed strong, arrogant, vindictive unto mutual persecution and excommunication, lasting to this day, while Truth languishes and is betrayed and the Christ crucified afresh and put to open shame.

---

MEITRAIYA

In concluding this Sanctuary conversation, I cannot deny myself the privilege of presenting a few sentences from *Ernest Renan's Life of Jesus*, summing up the character of the "*sent of God*":

"This sublime person, who each day still presides over the destinies of the



world, we may call divine, not in the sense that Jesus absorbed all divinity, or was equal to it (to employ the scholastic expression), but in this sense that Jesus is that individual who has caused his species to make the greatest advances towards the divine. Humanity as a whole presents an assemblage of beings, low, selfish, superior to the animal only in this that their selfishness is more premeditated.

“But in the midst of this uniform vulgarity, pillars rise toward heaven and attest a more noble destiny. Jesus is the highest of these pillars which show man whence he came and whither he should tend. . . . Devoted without reserve to his idea, he subordinated everything to it to such a degree that towards the end of his life, the universe no longer existed for him. It was by this flood of heroic will that he conquered heaven.

*"There never was a man, Sakya-Muni perhaps excepted, who so completely trampled under foot family, the joys of the world, and all temporal cares. He lived only for his Father, and for the divine mission which he believed it was his to fulfil."*

---

"Jesus did not even know the name of Buddha, Zoroaster, or Plato; he had read no Greek book, no Buddhist mantra, and yet there is in him more than one element which, without his knowledge, came from Buddhism, from Parseeism, or from the wisdom of the Greeks.

"All this is done through secret channels and by that species of sympathy which exists between various divisions of humanity." (*Ibid.*)

## UNFAILING LOVE

*"Love never fails. But whether it is the gift of preaching, it will be done with; whether it be the gift of tongues, it will cease; whether it be knowledge, it, too, will be done with: For our knowledge is incomplete, and our preaching is incomplete, but when the perfect has come, that which is incomplete will be done with. . . . As yet we see, in a mirror, dimly, but then, face to face. As yet my knowledge is incomplete, but then I shall know in full, as I have been fully known. Meanwhile Faith, Hope, and Love, endure—these three; but the greatest of these is Love."*

*(I. Cor. 13.)*

---

The above words were written by the Apostle Paul to the Christian Church at Corinth,—a church which

he himself had founded about the fifth year of our Era.

They should fall with full weight and welcome meaning into the hearts of all in the Sanctuary in these transition days, and restore to us much that for a long time has been lost, and they will quicken the slumbering consciousness of all whose ears are open to hear.

In the Sanctuary, in all ages, what we truly know as Love has been recognized as the perfect winsomeness and holy power of the self-conscious soul—the truly awakened and experienced soul.

Such a soul is the interpreter of divine wisdom, and, in its unfoldment, the method and fact of perfect life.

Love,—the Law and the Method.

Love,—the principle and the experience.

Love,—the perfect, the masterful concentrator and purifier of all elements, the director of forces and faculties.

It is the Eye of far and near sight; the Ear of reality and quality; the Heart of comprehension and divinity; the Tongue of fire. All these desirables, requisites, and perquisites and essences of the awakened soul and its life, are summed up in Love.

What, then, is Love?

What Love cannot be will spontaneously appear in your thought.

It is not sentiment, nor sense-preference, nor passion's presence and sway, nor any earthly thing.

It is the divinity of the soul.

In its nature, all good, beautiful, holy, humane and godlike qualities rest *in esse*—the inexhaustible source, cause, and substance of individual and

personal power and goodness. It is God in us, for, "*God is Love.*" Whatever of worth, of goodness, or of permanent quality we achieve in ourselves, must be just Love's work and experience. Whatever attachments to the true, and the permanent good are formed in us, it is but the opening and the closing of the full hands of Love. Whatever wise and great coherencies are developed in our lives are just the outgoings, grace and power of Love.

Toward mankind and toward God—however we may conceive Him—Love will affirm, maintain, and exemplify perfect relationship; and the true glory and happiness of souls because of this conscious kinship and unity, will always be the triumph and fruitage of Love.

---

From the beginning, stories of the

advent into our world and into our nature of mighty Saviors, Reformers, and Masters—whether regarded as legends or as veritable history, attest the universal recognition of the divinity and immanence of Love.

The birth of every Buddha, from Dipumkara the Torch-Bearer to Jesus of Nazareth in Gallilee, the Meitraiya foretold by “the Blessed One,” as who should “usher in the Era of Brotherly Love,” whether accepted as Myth or reality, does truly keep fresh and alive in the hope, in the faith, and in the knowledge of mankind, the fecund Motherhood of Love—that one immanent omnipotence answerable for the happiness and the eternal progress of all souls.

At this moment there is ringing in my ears a beautiful refrain which I used to hear the slaves on our plan-

tations in the South sing before the war between the States:

“Oh, it’s Love, it’s Love, it’s L-o-v-e  
Dat moves de Mighty God;  
It’s love, it’s L-o-v-e,  
’Twas love ’at died for me.”

---

It remains for us to take to heart the injunction of the great Teacher who gives us the inspiration and the thought of this lesson:

*“Seek earnestly this Love, and strive for spiritual gifts, above all for the gift of preaching;”* by which I understand him to mean, the Will and the readiness to tell what we know and have learned about this greatest of all things—LOVE.



## SAYINGS OF MASTERS

*He who sees himself needs no instruction.*

Introspection is the way.

Look closely, steadfastly, deeply, prayerfully, within thyself.

Fear not that which thou shalt find.

Dread not what will be revealed to thee.

Pass by and banish whatsoever is unholy.

Hold fast, ponder well, and rejoice in the good.

Be thankful for all that thou findest in thy search within.

Feed thy consciousness with every revelation, and so strengthen thyself for the next task of life.

In the light of thy Self-illumination consider thy brother and thy sister at all times.

*He who has right intuition commits  
no sin.*

Intuition in thee is the throne of  
Heaven's liberality, — the Room  
wherein all the good gods assemble,—  
and thou wilt have it so.

Confirmation of what thou consid-  
erest good and needful for thyself  
or for another, either for the body or  
the soul, must first be sought in thy  
divinely illuminated intuition.

Hesitate not to accept, to retain,  
and to enjoy what is thus apportioned  
to thee.

---

*Those whom Lust conquers sink.  
Therefore shrink not from the task  
of Self-control.*

Self-control is walking by the twin-  
lights of the divinely illuminated in-  
tuition and thy Self-enlightenment.

Be reverent and slow-paced in  
this white-lighted Path.

Lusts (craving desires) are many and various. Deny them all, with loyalty to the Truth; in fidelity to thy vows; and in honor to thyself.

They are:—

Lusts of the eyes;

Lusts of the ears;

Lusts of the flesh;

Lusts of the appetites;

Lusts of the emotions;

Lusts of ambition;

Lusts of thinking;

Lusts of covetousness;

Lust of wealth;

Lust of power;

Lust of motive and actions;

Lust of worldly goodwill;

These, and all such, wage war against thy soul.

---

*He who knows and renounces evil actions, who has banished wrath,*

*pride, delusion, greed,—and who has subordinated flesh-consciousness,—HE is called a removed one,—HE is free. On the decay of the body he does not despond.*

*In bodily weakness by virtue of old age and the approach of death, HE is the Leader of the battle, and is a conqueror's conqueror (more than conqueror).*

In the Neeti-Sastras are many wholesome instructions, and there it is said:

“Whilst a man confides in providence, or what chanceth, he should not slacken his own exertions; for without labor he is unworthy to obtain the oil from the seed.”

---

“Fortune attendeth that lion amongst men who exerteth himself. They are weak men who declare fate the sole cause.”

“Subdue fate, and exert human strength to the utmost of your power; and if, when pains have been taken, success attend not, in whom is the blame? As the chariot will not move upon a single wheel; even so fate succeedeth not without human exertion.”

---

“It is said fate is nothing but one’s deeds committed in a former state of existence (Karma); wherefore it becometh a man vigilantly to exert the powers he is possessed of.”

---

Again:—“As the potter formeth the lump of clay into whatever shape he liketh, even so may a man regulate his own actions.”

---

Putting forth thy best efforts, say

inly to thyself:—"If time wastes this body, it also enlargeth the Field of my soul.

As my present earthly course runneth toward its end, my soul halteth not, but strideth on—the Path being freed of obstructions to him who knoweth himself and it.

Therefore, in the moil of tumult, strife, and wrong, I will stand fast in my integrity, and image forth the Truth (God); and evoke, by breathing, the exhaustless secret vitality.

No evil can befall me unless I woo and think it. No good can pass me by, unless I blunt my perceiver (imperfect vision), or by looking over unreal borders into the diversions of Mayah.

"May I ever live — enjoying the shade and plucking the good fruits of the Purpose-Tree." (*Kalpataru.*)

*He who knows one thing knows all things; for true knowledge of one thing is inseparable from the knowledge of all things.*

That *one thing* which I must know is MYSELF.

Self-knowledge is the Motherhood of all other knowledge. The key to Self-knowledge is Self. Know thyself *by* thyself.

Self-knowledge is Self-consciousness.

Self-consciousness groweth under the penetration of Introspection, Concentration, and Meditation. Atman is indeed Soul, but more truly Self. To know Self is to know Union with God.

This is the basis of all knowledge, and all other kinds of knowledge is related to this as the branch is related to the vine.

This is true Learning, as was anciently said:

“Learning to a man is a name superior to beauty; learning is better than hidden treasure. Learning is a companion on a journey to a strange country; learning is strength inexhaustible. Learning is the source of renown, and the fountain of victory in the Senate. Learning is a superior sight; learning is a livelihood; and a man in this world without learning is as a beast of the field.”

*(Hitopadesa.)*

---

Heed the lesson of Self:

“In the beginning there was Self: The serene, the subduer and subdued; the patient and collected.

“The satisfied perceiver and knower,—knows Self; sees Self *in* Self; sees *all* in Self; sees *all as* Self.”

*(Upanishads.)*



## RIGHT INTUITION

*He who has right intuition commits no sin. Intuition in thee is the throne of Heaven's grace if thou wilt have it so. (The Master.)*

"It should not be forgotten," says Jacob Boehme, "that speculative Philosophy and Theosophy are two entirely different if not opposite things, and those who clamor for intellectual explanation of spiritual truths that are beyond intellectual reasoning, have an entirely wrong conception of the meaning of the term Theosophy."

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Intuition is the spontaneity of the soul. We know it yet but little. To know it more is to trust it more—and our knowledge is increased by the trusting. It may also be true that intuition is, in a good sort, the mem-

ory of the soul. There is a coming back of facts and phases and experiences of truth which pertain to life already lived throughout nameless ages. And if nothing ever began, so also nothing is ended. We adopt the saying of the ancient ones: "Nothing is commenced or ended. Everything is changed or transformed. Life and death are only modes of transformation which rule the vital molecules, from the plant to God."

In Intuition—right intuition—we have always lived, and shall always live. Eternity is our habit and our habitude. Among men the coveted thing, the much sought-for, is proof of continuity of life;—that, beyond the grave, life extends in its individuality—and ever on. Some are sufficiently unwise to demand demonstration of this, and they learnedly

search through the transmutings of matter for the demonstrating spirit—which eludes them at the end of each phenomenon.

Is there any kind of evidence that brings greater certitude than what we might call the Right Intuitive grasp? No. (*I. John V.*)

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Clearly, our greatest field for exploration, our real zone for study, the real mine to delve in—is Intuition. Who of you has ever sounded it or explored it very far in himself? Let us take note of what we sometimes call “little things.” You have felt intuitive attractions and repulsions. Persons and things have taken, on sight, unaccountable, hard hold on you. Some for love, some for doubt, some for dislike, some for fear. This is dear, that is distasteful to you. You can

give no adequate reason in any case. The law governing the matter is, as yet, unknown to you. You are only conscious of feeling thus and so.

Now if you should be told that these intuitive impulses were resurrections out of a past eternity of life in you, you might, for a moment, be surprised, and probably questions would arise.

And yet, why not?

Whence do these unaccountable impulses come? Out of what condition, or law, or source, do they spring? Sometimes the newest thing in your life and in your thought seems like an old acquaintance. And so, you muse and wonder. Often these strange facts constitute the very real advance in your soul-growth.

Perhaps they always do, only we are not always wise enough to

acknowledge them in this relation and light. When we do we have in them often, fine tests, meritorious opportunities for triumphing over certain very sure dark things, and the result is pleasing to our consciousness—and an increase of it.

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*“Love your enemies,”* enjoins the great Master, the Christ. “By love alone can we conquer wrath,” said the blessed Master Sakya-Muni. “The awakened man,” said he, “goes not on revenge, but rewards with kindness the very being who has injured him, even as the Sandal tree scents the ax of the woodman who fells it.”

Who is my enemy, and how shall I love him? The popular interpretation is too vague and too limited, doubtless. It does not comport with

the teachings and with the examples of our good Masters of all the ages.

In the Sanctuary, their thoughts, their practices, and their masterful lives are perpetuated and honored. We should not hesitate to follow in their luminous footsteps up the terraced heights of wisdom.

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You have heard yourself think:

“My aversion to certain persons is less intense within the physical limits than when it springs out of my intuition.

“If evil report gives a crooked line in some one’s life and I take an aversion because of that, it is not the same to me as when that aversion springs spontaneously within me. The first is mere gossip to which I should not give implicit credence; the other is more serious and more painful and

I cannot treat it in the same way. Why should I shrink intuitively before the face, or in the presence of, a stranger, and feel that an enemy stands before me? And why is that feeling too strong to be overcome by any limit of acquaintanceship? For, often, the more closely I become related to the person or thing, the deeper is my feeling of distrust, of fear, and of aversion.

“Physical wrongs, wrongs done in this time, lose their sting and their bitterness after a while; but intuitive fear and doubt grow with the days and are not weakened nor lessened by contact and familiarity as a rule. Do these facts relate to a previous existence, a former incarnation of my being? It should not be impossible nor even very difficult to overcome and root out an intense feeling against

conditions and persons if that feeling is the result of some act committed within memory, for right reason grows and nature mellows with age; but when that feeling is anchored in the Intuition and is part of it, it is different altogether with me," you say, and you wonder why?

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So, you cannot, as it appears, love your enemy? No, say you, "I cannot overcome certain innate dislikes and even hates. The failure, on my part, to obey the injunction of the Master is not attributable so much to earthly facts as to those tidal uprisings of bitterness from unsounded depths within me. They seem to be older than I know myself to be. This would seem to argue a descent of relationship from a life gone and past—and is my inheritance. Did the Master, Christ,



know and imply this? Is this part of unfinished work in me—my Karman? If yes, then the perfectibility of character takes on for me new meanings, and the task of the present time in this direction is plain—and difficult. My enemy, then, is not he or it which obstructs my path to-day (born of to-day) so much as he who, or that which, without visible or tangible act stands before me in my intuitive self. Can I love such an enemy? Ought I to love such an enemy? Can I convert an evil fact into a minister of help? Did the Master mean that I could and should?"

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Your case has been largely stated and we will try to answer you truly and sweetly.

First of all let us not magnify the difficulties. It is doubtless true, that

much of what you have characterized as unaccountable impulse to dislike, to hate, or to fear, is your Karman; that is, it is inherent in you now as sequence of causes which operated upon you in a former incarnation. But you should not overlook the fact that, with the instinctive fear, distrust, or hate which you feel toward any person or thing, and *deeper than these, is also a pressure of right and duty, of need and power, to overcome them.* This also is your Karma.

To this latter voice of the silence you should give instant and devout heed, even at much inconvenience to yourself. The old leaven of wrath caused, perhaps by the sin of another as well as by lapses of your own, is now, in this time, to be purged away. To yield to the fear, to the dislike, to the hate, is but to increase your bur-

den for which atonement must be made.

I beg you to think well over this, and begin now to cultivate that latent consciousness of right, need, and *power to overcome, which is far older than the Karman to be purged away.*

That latent consciousness is Love.

The Christ said: "*Love is the fulfilling of the law.*" What "Law"? Why, the very law which you feel deeper than any impulse, and which is a permanent element of your intuition—*God's tuition of you.* By meditation you will realize all this, and so achieve the mighty triumph.

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Buddha (Sakya-Muni) said, as though anticipating your very case, "I am injured and provoked, I have been beaten and plundered,—*they who speak thus will never cease to hate.*"

Here's a little story from the same source, listen: Once upon a time, a rich merchant who was a very recent convert asked permission of the Master to go to his own people and teach them. Said the Master: "The people of Sunaparanta are very violent, they will revile you and outrage you; what will you do to them?" Replied the convert: "I will keep silent and not resent." "But if they should strike and beat you?" "I will make no resistance," was the convert's reply. "But if they set about to kill you." "Be it so," said the disciple, "death is no evil; the wise even desire to escape from the sorrows and vanities of life." The Master thereupon approved, and the ardent convert went on his way rejoicing that he was counted worthy of being subjected to all possible evil for the Truth's sake and for the

Truth's triumph in the world and in himself.

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If, then, evil Karma, including the instinctive facts and dispositions and controls referred to, *is ours*, exploiting its powers and presence in the atmosphere of the intuitive nature towards persons and conditions, the field and need of regeneration are clearly made known to us—preached by that very fact—and our task, our duty, and our privilege spring into being at the same moment.

There will be found a deeper consciousness to which we can appeal, and never in vain, and by patient effort, assisted by all holy influences, the divinity within will inform, enlighten, cleanse, and complete the Life.

There will be transformations with-

in and without. The kingdom of God within you will extend its authority and power over every condition, and, through you, in vicarious purpose and grace make atonement for many, and justify the soul you are.

You are progressing toward the highest state in which no creature can endure to be your enemy, in which no influence can abide to be hurtful, and no opposition can feed itself against you.

Then, easily carrying out the Master's law, you will:

*"Love your enemies (if you can find any), and pray for them that persecute you; that ye may be the sons of your Father who is in Heaven; for he causes his sun to rise upon bad and good alike, and sends rain upon the righteous and upon the unrighteous. For if you*

*love only those who love you,  
what reward will you have? . . .  
And if you show courtesy to your  
brothers only, what are you doing  
more than others? . . . You then  
must become perfect—as your heav-  
enly Father is perfect.”*

*(Matt. V., 44-48.)*

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**This is to be Christ-like; God-like;  
Perfect-Man-like.**

Herein is the law and the outward expression of perfectness in man. It is the assertion and experience of the real Self. Life is failure in whoever fails in this. To aim lower, or to be content with less, is to surrender the soul to slavery of ignorance and impotency.

To be liberated, enlightened, free, is to love what seems to be your enemy—your opposition; that is, *over-*

*come its offense* by your transforming love and goodness. Be patient and forbearing toward all persons and things; treat them as you would the friendliest approach; that is, without enmity, without fear, without dissimulation, and with spontaneous fraternity of goodwill.

Forever it will be the memorial of the perfect life in its relation with all that ever opposed it or sought its disquietude:

*"They hated me without a cause."*

To be hated without a cause is a pearl in the lotus.

To reach this perfection and live this life are the needful things. But how? The Masters shall teach us. The lessons of the Sanctuary are, and shall be, the divine leavenings in our hearts and thoughts.

Our deeper intuitions shall teach



us. The holy lessons of Nature shall teach us. The Holy Spirit—all holy spirits—shall teach us. The God within, He, most of all, shall teach us.

Let us aid one another, by prayer, by helpful acts, thoughts, and words,—and by upholding sympathy and brotherhood.

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## BEATITUDES

### *Beatitudes of the Buddha.*

The beatitudes of the Buddha, Sakya-Muni, and those of the Christ touch at many points. There are, in each case, *nine* in number. I will give those of the Buddha, also those of the Christ in their order, the latter being found in the 5th chapter of Matthew's gospel.

*Buddhistic:*

Not to serve the foolish,  
But to serve the spiritual;  
To honor those worthy of honor,—  
    This is the greatest blessing.

To dwell in a spot befitting one's condition,  
To think of the effects of one's deeds,  
To guide the behavior aright,—  
    This is the greatest blessing.

Much insight and education,  
Self-control and pleasant speech,  
And whatever word is well spoken,—  
    This is the greatest blessing.

To support father and mother,  
To cherish wife and child,  
To follow a peaceful calling,—  
    This is the greatest blessing.

To bestow alms and live righteously,  
To give help to kindred,  
Deeds which cannot be blamed,—  
These are the greatest blessing.

To abhor and cease from sin,  
Abstinence from strong drink,  
Not to be weary in well-doing,—  
These are the greatest blessing.

Reverence and lowliness,  
Contentment and gratitude,  
The hearing of Dharma at due season,—  
This is the greatest blessing.

To be long-suffering and meek,  
To associate with the tranquil,  
Religious talk at due seasons,—  
This is the greatest blessing.

Self-constraint and purity,  
The knowledge of noble truths,  
The attainment of Nirvana,—

This is the greatest blessing.

*See Lillie's Influence of Buddhism  
on Christianity.*

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*Beatitudes of the Christ:*

*"Blessed are the pure in spirit, for  
theirs is the kingdom of Heaven.*

*Blessed are the mourners for they  
shall be comforted.*

*Blessed are the gentle for they  
shall inherit the earth.*

*Blessed are those who hunger and  
thirst for righteousness, for they shall  
be satisfied.*

*Blessed are the merciful, for they  
shall find mercy.*

*Blessed are the pure in heart, for  
they shall see God.*

*Blessed are the peacemakers, for they shall be called the children of God.*

*Blessed are those who have been persecuted in the cause of righteousness, for theirs is the Kingdom of Heaven.*

*Blessed are you when people taunt you, and persecute you, and say everything about you—untruly, and on my account. Be glad and rejoice, because your reward in Heaven will be great; for so persecuted they the prophets who lived before you."*

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You will see, I hope, very much in these great teachings from the Buddha and the Christ to prove that ONE spirit possessed them.

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Let us return to the Buddha's first Beatitude. Once a company of his

disciples, after the manner of the disciples of the Christ in later days, accosted him in these words:

“Master, many angels, and men, yearning for the inner Wisdom have held various things to be blessings. Declare Thou to us the chief good?”

In answer to this appeal, the Master uttered the beatitudes which I have read to you, the first is about not serving the foolish but serving the spiritual, and honoring the worthy. *This*, said the Master, *is the greatest blessing*. These disciples knew much. They seemed to know much about angels. They seemed to have had lessons from angels as well as from men. Angels are not present men, but through all time they have been recognized as God’s ordained messengers of His truth and will to men.

Our spiritual forbears in those far-off days declared with emphasis that when they could not wisely interpret the truth because of ignorance in themselves or in their teachers, they directed their inquiries to the nearest angel who might be lingering about invisible, for information, for light, for revelation. Not, I think, as in Greek times, later, by consulting "diviners" or "soothsayers" to bring them into relationship with the invisible world. The ancient uncorrupted Book of Pitris (spirits) does not indicate this method.

A corrupted priesthood, later, introduced the intermediary and magical innovations, to preserve and increase their power.

They simply, under the term "Evocation," sent out their thought, believing that there would be an angel

or spirit teacher close by, one who had gone out from themselves within, perhaps fifty or more years, or but a few days past,—ancestors—only too willing, and quite capable, to enlighten and instruct them. They believed that their immediate ancestors and the great souls who had one time dwelt on the earth, were yet within touch and sound to give aid and comfort, and instruction, to struggling souls in human bodies. Not a bad faith, you will admit, and one which we, in these perplexing times, might do well to consider, and even substitute for the many empty vaporings of discordant sectaries all about us.

You can, without fault, imagine these disciples of the Buddha saying:

“Master, when the angels or departed spirits were on the earth, just men like us, they yearned for the in-



ner wisdom, and, obtaining it, they advanced to angelhood. We know that the quality of what we call angelhood is exactly the attainment of that inner wisdom. We, also, are yearning for the inner wisdom. We would know what the removed and freed ones learned when they were men here on the earth. We would know the essence of that inner wisdom and how to obtain it—that greatest good. Do thou, Master, declare these things to us?”

The Master replied: “Not to serve the foolish, but to serve the spiritual; to honor those (and that which is) worthy of honor. This is the greatest blessing.”

Even yearners for the inner wisdom *may* serve the foolish, then? Assuredly. And how? By seeking wisdom of the foolish we do but serve the foolish.

There are plenty of sincere foolish folk. Probably there are as many (perhaps more) sincere fools as wise men in the world.

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It was anciently said:— “Those who have studied good books, may still be fools. That man is learned who reduceth his learning to practice!”

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Again:— “The precepts of philosophy effect not the least benefit to one confirmed in fear. To a blind man, of what use is a lamp, although it be burning in his hand?”

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Yet again:— “The virtuous delight in the virtuous; but he who is destitute of the practice of virtue, delighteth not in the virtuous. The bee retireth from the forest to the lotus,

whilst the frog is destitute of a shelter."

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### SERVING THE FOOLISH

To serve, or promote the interest of the false teacher, the short-minded, the blatant self-glorifying, notoriety-seeking teacher, is to "serve the foolish."

The Buddha and many others before and since his time taught in many lessons that the truth that blesses and nourishes the soul is not the kind to be flippantly bounded about in a jargon of human speech. It does not approach with a loud noise, or accompanied by brass bands, and fanatical declarations of the wonderful gifts and powers of the teacher. Great truth avoids the vacuum in the cranium of the fool.

Truth is like the dew that falls on

the tender grass in the spring-time—softly falling—deeply sinking,—without flattering observation, and crystallizes its substance, its beauty, and its glory, to greet the rising sun; and the risen sun, without noise or fuss, smiles down upon the dew in the rose-bud, in the spire of grass, in the clover-bloom, in the cowslip, in the primrose, and warms it into greater vitality, impregnates it with its essential omnipotence, and then sends it on its mission into the rootlets of the grass and the flowers without observation, and without crying loudly out:

“Ho, all ye lookers on, ye idlers and passers-by, come and watch me quickening this grass and perfecting this flower!” “*Consider the lilies how they grow,*” said the Master, Christ, “*they neither toil nor spin.*” But

they do grow, and the Master enjoined: "*Study the wild lilies, and how they grow.*"

"Not serving the foolish."

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### WITHOUT OBSERVATION

Being once asked by the Pharisees when the Kingdom of God was to come, Jesus answered:

*"The Kingdom of God does not come in a way that admits of observation, nor will people say, 'Look, here it is,' or, 'There it is,' for the Kingdom of God is within you."*

"Observation" means, in the Master's sense, unrelated accompaniment, on-looking phenomenologists, curiosity-mongers, psychic-researchers seeking demonstration to help their blindness; revivalists under contract to awaken human souls out of their lethargy by playing upon emotions,

fears, and appetencies,—and with lurid conjurations. These bring along all available worldly machinery to aid and abet; the Newspaper press of Vanity Fair is made to glow and scintillate with the glory of their coming, weeks ahead—the latest method of “preparing the way of the Lord”—the discredited way of “Observation.”

Companies of tens and companies of hundreds are enrolled and drilled in the chosen methods of co-operation in songs and hymns and spiritual exercises, so-called. And wherefore? Why these sporadic excitements and exhibitions? To convert the community; to bring sinners down to repentance; to unfold the mysteries of Godliness.

Lo! there is great confusion, followed by greater ecstasy, and there

is great running to and fro; much feasting, and great complimentary tokens of songs and speeches in honor of the revival leaders and teachers, and religion is supposed to take on more earnestness, more respectability, and a firmer hold on God and Truth.

“Serving the foolish.”

One need not question the sincerity of all these, but it is impossible to ignore the fact of a great change in methods and spirit of service of the Master since He sent forth his disciples to tell the “*Good news and to heal the sick.*”

Always, alas, there is an aftermath which is frequently an *afterdamp*. The “observation” may be pronounced marvelous and successful, but the Kingdom of God is less honored than the observers and their machinery.

**A GREAT DEMONSTRATION**

Some one may say that we should not object to any amount of excitement whereby the gospel of Christ is declared. Quite just, and we would not be considered in that light. Nor do we deny that often incidental good is accomplished by so-called revival efforts. If the slumbering church of this age is aroused to healthier action, and if consecrated Ministers are inspired to deeper devotion to the Master by such spasmodic efforts as we have referred to, we may well suspend judgment and take to grateful thanksgiving.

The last public entry of the Christ into Jerusalem was the occasion of great excitement, and must have made a deep impression on the scoffers who were looking on, and upon the self-



righteous who were bitter against him.

The account is given in each of the four Gospels, but the one found in Matthew's Gospel is quite delightful for its completeness. Having borrowed a beast of burden for the Master's use, the disciples made a cushion of their cloaks for its back on which the Master rode into the city. As they went along: *"The immense crowd of people spread their cloaks on the road, while some cut branches off the trees and spread them on the road. The crowds that led the way, as well as those that followed behind, kept shouting:*

*"'God save the Son of David. Blessed is he who comes in the name of the Lord. God save him from on high.'*

*"When he had entered Jerusalem,*

*the whole city was stirred, and asked: 'Who is this?' to which the crowd replied: 'This is the Prophet Jesus from Nazareth in Gallilee.' Jesus went into the Temple Courts, and drove out all those who were buying and selling there. He overturned the tables of the money-changers, and the seats of the pigeon-dealers, and said to them: Scripture says—'My house shall be called a House of Prayer, but you are making it a den of robbers.' While he was still in the Temple Courts, some blind and some lame people came up to him and he cured them. But when the Chief Priest and the Teachers of the Law saw the wonderful things that Jesus did, and the boys who were calling out in the Temple Courts:*

*"'God save the Son of David,' they were indignant, and said to him:*

*“ ‘Do you hear what these boys are saying?’ ‘Yes,’ answered Jesus; ‘but did you never hear the words, “Out of the mouths of babes and sucklings thou hast called forth perfect praise?”’ Then he left them, and went out of the city to Bethany, and spent the night there.”*

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The money-changers of Jerusalem's Wall Street did not tender him a public dinner in some Agricultural Hall, with galleries for the poor and unbidden to the feast to stare from, probably in revenge for driving them from God's Temple which they had degraded into a stock, a money, and a corn exchange.

If the blessed Christ should come to Boston and undertake to disinfect some of God's Temples, and drive out the sacreligious hylotheists, in *Chris-*

*tian* charity we would, probably, condone his offense on the ground of fanatical delusion, and in *his own name* (ignorantly), some of our "divine healers" and "psycho-therapists" would seek, by sympathy and exhortation, or by "suggestion" (under strict medical surveillance), to restore his shattered mind.

Would the Age condemn us? No. The Age is the same.

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#### UNWISE DISTRIBUTION OF TRUTH

"Not to serve the foolish," is not to distribute the precious provender of divine Truth to the unready, to the unworthy, to the foolish. The Buddha was a great missionary. He was, in this respect, at least, like the Christ who encompassed the whole world with his sensing of human ignorance and sorrow.

In his ministry of nearly fifty toiling years the Buddha was a prototype of John Wesley, the founder of Methodism, who declared: "The world is my parish."

The Buddha was also a great preacher. Immediately after his illumination under the Bo tree, the eager missionary said: "I go to Benares to enlighten the world."

There he delivered his first extended sermon, which, in spirit at least, must be taken as the forerunner of the Sermon on the Mount by the Christ, whose coming it is believed he foretold as Meitraiya — one who would "usher in the Era of Brotherly Love."

"The superior bread of life fed to the unready, to the unwilling, to the scoffer," is "serving the foolish."

The Christ declared the same in

even harsher terms: *"Do not give what is sacred to dogs; nor yet throw your pearls before pigs, lest they should trample them under their feet, and then turn and attack you."* (Matt. VII, 6.)

It was a saying of Pythagoras "that it is a foolish action to read a poem to a beast." So, the wise Teacher and missionary distributes his truth in accordance with the comprehension, the willingness, and the readiness of those who are to receive it.

If you impart a great truth to an unready mind, how do you benefit that mind? You but "serve the foolish."

Said the Buddha: "I reveal the Law in its multifariousness with regard to the inclinations and dispositions of creatures. I use different

means to arouse each according to his own character. Such is the might of my knowledge. I likewise see the poor wretches, deficient in wisdom and conduct, lapsed into the mundane whirl, retained in dismal places, plunged in affliction incessantly renewed. Fettered as they are by desire, like the Yak by its tail, continually blinded by sensual pleasure, they do not seek the Buddha (the good), the mighty one; they do not seek the Law that leads to the end of pain. Staying in the six states of existence, they are benumbed in their senses, stick unmoved to the low views, and suffer pain on pain. For these I feel a great compassion." (*Suddharma-Pundarika.*)

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*"But to serve the spiritual:"*

The spirit of service is spiritual, not merely intellectual.

We should not ignore nor neglect the intellectual in serving the spiritual.

Truth will polish our intellects.

We are to make ourselves capable in every way, become learned in all the wisdom of the world, in all the philosophies of men; but we must *unfold* spiritually; we must know spiritual things; we must yearn for and possess spiritual gifts, and thus serve the spiritual.

We are not to cater to the worldly-wise, nor to the politic, nor to the wealthy and the well-to-do, nor to the polished members of society as being more worthy of our ministry. We are not to despise these, or hold them as less worthy because of their better worldly conditions, but earnestly seek to serve the spiritual in them and the spiritual only.



We are to look with fraternal, compassionate eyes into the spiritual nature and condition of those about us and throughout the world, and minister to that nature and condition with fidelity, with patience and love, according to their needs and their readiness to receive. It is not a small thing to bestow your blessing upon the world—upon all that hath life—with every morning sunburst upon you.

In ancient times this was deemed a high prerogative of the enlightened, carrying with its sincere doing universal betterment.

What the world calls wealth and poverty do not exist in the Kingdom of God, but everlasting equality of privilege and opportunity, and qualified blessedness.

For, as anciently said:

“What is religion? Compassion for all things which have life.

“What is happiness? To animals in in this world, health.

“What is kindness? A principle in the good.

“What is philosophy? An entire separation from the world.”

Separation from the world means emancipation from its ambitions, its selfishness, its ignorance of spiritual things, and from the slavery of sin. In this condition we may, with humble reverence, act God's part in bestowing our blessing and our providence upon the whole world of suffering lives.

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To serve the spiritual we, ourselves, must be truly spiritual and not of doubtful mind and life. We must know before we can teach. We must

*be the life before we can teach others how to live. We, ourselves, must be free from the bondage of evil before we can enter upon the liberation of the slaves of sin. Listen to the Apostle Paul:*

*“Let your steps be guided by the spirit, and then you will never gratify the cravings of your earthly nature. For these cravings of our earthly nature conflict with the Spirit, and the Spirit with our earthly nature—they are two contrary principles—so that you cannot do as you wish. But if you follow the guidance of the Spirit, you are not subject to the Law. The sins of our earthly nature are unmistakable. They are like these: Unchastity, Impurity, Indecency, Idolatry, Sorcery, Quarrels, Strife, Jealousy, Outbursts of Passion, Rivalries, Dissensions, Divisions,*

*Feelings of Envy, Drunkenness, Revelry, and the like. And I warn you, that those who indulge in such things will have no place in the Kingdom of God.*

*“But the fruit produced by the Spirit is Love, Joy, Peace, Forbearance, Kindliness, Generosity, Trustfulness, Gentleness, Self-control. Against such things there is no Law. And those who belong to Jesus, the Christ, have already crucified their earthly nature, with its passions and its cravings.” (Gal. IV.)*

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*How shall we serve the spiritual?*

Clearly, first of all, by awakening and recognizing the spirit of him whom we should serve:—perhaps it is almost the greatest service we can render to our fellow beings to awaken the spirit within them. Our efforts to en-

lighten, to guide, to encourage, and to serve, will be abortive unless those to whom we would minister are themselves conscious spirits.

There are many about us who do not yet know that they are spirits. To them this consciousness has not yet come. They are among the most needy, and, often, the worthy and receptive. In millions of instances, human conditions, and the struggles to exist, shut out the possibility of Self-recognition. You will meet thousands who, because of sad surroundings from their birth, can only consider that event as their great misfortune, the cause of all their suffering, and, in despair of betterment, they look forward to extinction as their one blessing. Our mission is to serve all these—serve their spirits—by spirit recognition, spirit touch

of spirit, not by deprecative words but in loving thoughts of spirit kinship.

“Deep calling unto deep.”

The obscured and imprisoned spirit in that mortal tenement will respond to your touch, and answer your call by coming forth, even as the dead Lazarus from the tomb, at the call of the Master.

Then you can serve the spiritual—the spiritual nature of the awakened one, spiritually. Genuine school begins. It is a sad fault not to know that you are a spirit, but it should not be denounced as a crime, nor is it a proof of unusual depravity. Lapsed lives are common; restoration and progress are also the birth-right of every being.

Intellectual greatness coexists very often with utter ignorance of spirit-

selfhood apart from mere animism, and sometimes with stout negation of spirit entity. I have in mind several great characters, highly intellectual, profoundly philosophical, uplifters of the world in humane ways, yet, who, until the almost closing of earthly life, failed of Self-recognition,—of Soul-consciousness. In some cases, standing doubt existed for many years of the indwelling immortal spirit.

Their lives cannot be considered utter failures, but in the end, they did not fail to lament the life-long exclusion of the immortal spirit, so far as they were responsible for that exclusion, from conscious participation in the mighty tasks and problems which they had undertaken to perform and to solve in the interests of Humanity.

We shall truly serve the spiritual, if, after the manner of all the great Teachers, especially possessing the Mind that was in the Christ, we seek by all wise and persistent labor to awaken in all these the immortal part within them.

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*"To honor those worthy of honor."*

We should honor the Truth. We should honor the receivers of the Truth. We should honor the development of Life which the Truth creates. We should honor the perfections and nobilities which the Truth discovers, promotes, and perfects, in those who honor and receive it. Lastly, we should honor those who are the Teachers of the Truth. The honor that an awakened soul realizes in itself, as part of that awakening, and as the immediate triumph



of Truth, is beyond expression, and extends itself in the directions named and toward the beings named. This is not inconsistent with purest humility, nor a kind of self-glory.

“Oh, why should the spirit of mortal be proud,” sings the poet, but the sentiment is in the minor key and unfitted for the Soul, conscious of immortality — experiencing immortality.

“Our heredity is from God;” our progress is towards Union with Him; our endlessness is bliss. These are facts to be proud of. You are a spirit; then you are not of the earth, earthy. You are not coarse, but fine. You are not vulgar and depraved, but pure. You are not worldly, but spiritual. You are not temporal and impermanent, but eternal. You are not essentially evil, but good:— *You*

who have arrived at the stage of Self-knowledge, who are enlightened, and whose delight is to live the Life.

Your meditation is like this: "I am a spirit and justly proud of the fact; I am a permanent inhabitant of the spiritual world; My body touches mortal, my soul dwells and flourishes in the immaterial. I see with my physical eyes and hear with my physical ears, and my soul takes notice and experiences pleasure, for all the senses of my mortal nature in touch with mortality contribute, when rightly attuned, to the happiness and experience of my soul—that is, my true Self; but the capacity of my soul is unmeasured. Infinitude is the house I live in—my everlasting habitation. All this because I am a spirit. Praise God." You rise from such meditation above the world, and

in your onward flight, carry with you all the world holds that is worthy. Your affections are set upon the things which are spiritual and heavenly permanent, and by this *divine naturalness of life*, you are the better prepared to serve the spiritual, and to honor everything worthy of honor. The Buddha said, in the light of these things: "This is the greatest blessing." I hope you are ready to agree with the great Teacher.

The Master Christ said to his disciples one day after inculcating lessons like unto these we have been taking in: "*So do not be afraid, my little flock, for your Father has been pleased to give you the Kingdom. Sell what belongs to you, and give in charity. Make yourselves purses that will not wear out—an inexhaustible treasure in Heaven, where no thief*

*comes near, nor moth works ruin. For where your treasure is, there also will your heart be." (Lu. XII.)*

In the same spirit, the Buddha said: "A man buries a treasure in a deep pit, which lying concealed therein day after day profits him nothing; but there is a treasure of charity, piety, temperance, soberness, —a treasure secure, impregnable, that cannot pass away, a treasure that no thief can steal. Let the wise man practise Dharma. This is the treasure that follows him after death." (*Khuddaka Patha* quoted by Lillie.)

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*Self-communion.*

Do not distrust yourself, but trust, confide. Let your soul out of prison betimes. Take walks and flights into the real, into the infinite. Take walks into Nature with God. Do not wait

for the decay and death of your mortal body before enjoying the freedom of the whole universe, which is your very own.

There is no darkness at all out yonder beyond the boundaries of the physical, and even the physical may be illuminated with the eternal Light of you. Whatever infinite space and the myriad worlds therein may contain, *you* are the greatest, and for you all these exist. Who wants space if not spirit?

What amount of space do you suppose Materiality fills? We can measure and weigh the rolling earth; we can approximate the material nature and condition of other planets and the farthest sighted star, but we can know by our science dubious little of the viewless space between and beyond, encompassing and

maintaining them. The spirit can know; the spirit can traverse the immensity of space between and beyond the worlds with homestead privileges and freedom of Right. We, and such as we, are the principal inhabitants of the unmapped and the unknown—the dreamed-of boundlessness.

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#### THOUGHT AND SPACE

“The king said: ‘How far is it, Nagasena, from here to the Brahma World (highest heaven)?’

“ ‘Very far is it, O king. If a rock, the size of an upper chamber, were to fall from there, it would take four months to reach the earth, though it came down eight-and-forty thousand leagues each day and night.’  
(*Yogana.*)

“ ‘Good, Nagasena. Now do not

your people say that a Bhikkhu (Buddhist monk living by alms), who has the power of Iddhi (yogi power) and the mastery over his mind, can vanish from Gambu-dipa, and appear in the Brahma world, as quickly as a strong man could stretch forth his bent up arm, or bend it in again if it were stretched out? That is a saying I cannot believe. How is it possible that he could traverse so quickly so many hundreds of leagues?

“The Elder replied: ‘In what district, O king, were you born?’

“‘There is an island called Alasanda. It was there I was born.’

“‘And how far is Alasanda from here?’

“‘About two hundred leagues.’

“‘Do you know for certain of any business you once did there and now recollect?’

“ ‘Oh, yes.’

“ ‘So quickly, great king, have you gone about two hundred leagues.’

“ ‘The king said: ‘If one man, Nagasena, were to die here and be reborn in the Brahma world, and another were to die here and be reborn in Kashmir, which of the two would arrive first.’

“ ‘Both together, O king.’

“ ‘Give me an illustration.’

“ ‘In what town, O king, were you born?’

“ ‘There is a village called Kalasi. It was there I was born.’

“ ‘And how far is Kalasi from here?’

“ ‘About two hundred leagues.’

“ ‘How far is Kashmir from here?’

“ ‘Twelve leagues.’

“ ‘Now, great king, think of Kalasi.’



“‘I have done so.’

“‘And now think of Kashmir.’

“‘I have done so.’

“‘Well, which did you think of the quicker?’

“‘Of each in the same time.’

“‘Just so, great king, would it take no longer to be reborn in the Brahma world than to be reborn in Kashmir.’ ”  
(*Vol. XXXV. Sacred Books of the East.*)

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*Paul, the Apostle:— “I know a man in union with Christ, who, fourteen years ago,—whether in the body or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) to the third Heaven. And I know that this man—whether in the body or separated from the body I do not know; God knows—was caught up*

*into Paradise, and heard unspeakable things of which no human being can tell." (II. Cor. XII.)*

We must not become unhappily entangled with this world and its life.

Let us cease groveling with senseless covetousness on this bit of rolling material called earth, between the cradle and the grave, straining every energy to hold on to some part of it a little longer; trying to feed our souls with its vanities, when we are inheritors, and should be the conscious possessors, of all that is or can be that is worthy—and the reason of the All.

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#### A CONTRAST

A brilliant modern scholar, in a learned Treatise, has characterized these teachings as Oriental—Eastern, and as in some way opposed by the

philosophy and pious thinking of the Western world. But, the better thinkers of the Western world accept the Teachings of Jesus from Nazareth of Gallilee—an Oriental—the manifestation of God in the flesh and the Redeemer of the world.

He is, in my devout thought, the Meitraya - Buddha prophesied by Gautama Buddha five hundred years before his advent.

The kinship of their Teachings on almost every essential matter is easily discovered by the yearner for inner wisdom, and on the very matter brought forward by the scholar referred to especially. I here present his words:

“The most remarkable fact in this whole field of inquiry is the contrast of the Eastern horror of individuality and longing for absorption, with the

Western clinging to personality and abhorrence of dissolution.

“The true Orientalist, whether Brahman, Buddhist, or Sufi, is in love with death.”

(Why not include the Apostle Paul also, who declared that “TO DIE IS TO GAIN.”)

“Through this gate he expects to quit his frail and pitiable (?) consciousness, losing himself, with all evil, to be born anew and find him with all good, in God.

“All sense, passion, care and grief, shall cease with the deliverance from the spectral semblances of this false life.

“All pure contemplation, perfect repose, unsullied and unrippled joy shall begin with the entrance upon the true life beyond.

“Thus thinking, he feels that death

is the avenue to infinite expansion, freedom, peace, bliss; and he longs for it with an intensity not dreamed of by more frigid natures.

“He often compares himself, in this world, aspiring towards another, to an enamored moth drawn towards the fire, and exclaims, with a sigh and a thrill:

“ ‘Highest nature wills the capture;  
‘Light to light’ the instinct cries;  
And to agonizing rapture falls the  
moth,  
And bravely dies.  
Think not what thou art, Believer;  
Think but what thou mayst become,  
For the world is thy deceiver,  
And the Light thy only home.’  
*(Milnes.)*

“The Western mind approaches the

subject of death negatively, stripping off the attributes of finite being: the Eastern mind, positively, putting on the attributes of infinite being. Negative acts, denying function, are antipathetic (antisympathetic) and raise the sense of life. Therefore the end to which these look—Nirvana, is desired. To become nothing, is measureless horror; to become all, is boundless ecstasy." (*Alger,—Future Life.*)

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#### POSTSCRIPT

It is recorded of the Buddha, that once standing beside a ploughman who did not seem to approve of the Buddha's manner of life, and even charged him with idleness; the Buddha made to the ploughman this answer: "I, too, plough and sow, and from ploughing and sowing I reap

immortal fruit. My field is religion.  
The weeds that I pluck up are the  
passions of cleaving to this life. My  
plough is wisdom, my seed purity.”  
(*Hardy—Manual.*)

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Listen to the pious Christian poet,  
*Bernard of Cluny*, perhaps you cannot find the *contrast*:

“Brief life is here our portion,  
Brief sorrow, short-lived care;  
The life that knows no ending,  
The tearless life is there.

O happy retribution:  
Short toil, eternal rest;  
For mortals and for sinners—  
A mansion with the blest.

There grief is turned to pleasure,  
Such pleasure as below  
No human voice can utter,  
No human heart can know.

And now we fight the battle,  
But then shall wear the crown  
Of full and everlasting  
And passionless renown.”

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LUSTS OF THE FLESH

*Those whom lust conquers sink;—  
therefore shrink not from the task of  
self-control.*

*(The Master.)*

*The lusts of man are like the sea-  
water,—they mock man's thirst in-  
stead of quenching it.*

*(Sakya-Muni.)*

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*Shun all immorality. Every other  
sin that men commit is something*



*outside the body; but the immoral man sins against his own body. Again; do not you know that your body is a shrine of the Holy Spirit that is within you—the Spirit which you have from God?*

*(Paul, I. Cor. VI. 18.)*

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### *Lust*

This word stands for inordinate longing; carnal appetite; depraved affections; and the unholy tyranny of ignorance and sin.

It is too small an interpretation of what we often speak of as “Lusts of the flesh” to confine it to a single line of human conduct, or to a contagion of burning carnal desire. It means, doubtless, much more than the dominance and expression of a single appetite which human nature possesses in common with the beast, often un-

amenable to reason and conscience,—  
a *fleshly* instinct.

“Lust of the flesh,” *in* the flesh—of the flesh is, first of all, a misconception of the integer, of the relationships, the dignity, and the matrices of the human body; and the perversion of all its natural and instinctive qualities and capabilities; and ignorance of its use and destiny.

To rightly comprehend “Lusts of the flesh,” and to know the secret of their control unto innocuousness, one must have, at least, a convincing consciousness of, and a sturdy faith in, the Law and Fact of Reincarnation.

The word “Flesh” stands for the material body, its components, whether as animal or man, and not for a particular form within any limit of time. In man it is the tenement for the indwelling spirit given us of God.

Failure, through ignorance or sin, to qualify, in this time through the righteous appreciation and use of our present bodies, *that future body* which our greater soul shall inhabit, is the degenerating and destructive "*Lust of the flesh.*"

The anger of God was kindled against the primitive race of mankind "because he, (man) is flesh" and "the spirit of God no longer prevails in him" (Gen. VI ch.). That is, the lusting "flesh" refused the guidance and control of the holy spirit, and rioted in its degrading, unchecked appetites. The wrath of Mercy lessened the number of days of human life on the earth,—and sent the Deluge.

Failure to regulate, control, dominate, and perfect for highest use, your body, is to retard and limit the progress of you,—the soul.

"The Universe," says an ancient Master, "exists for the experience of the soul," and lust of the flesh denies the soul and degrades the universe. It may seem a hard saying to some of you to be told that there is no progress outside of the body in any limit of time. Many persons speak of the progress of the soul in the disembodied state and would have you long for that freedom, for the better and more rapid development and experience of the soul. This may be conceivable, but upon much examination, the thought does not bring solace or encouragement. Always there will be the seen, and always there will be the unseen, and the "Seen is temporal and the unseen is eternal," as the Scripture declares, but the eternal soul, until it has fathomed the depths and compassed the reality of the experi-

ence of all existences, will be the "Pearl in the Lotus" of a body that can be seen.

There is no earthly philosophy that can illuminate and simplify such a proposition. There is no psychology that can demonstrate the progress of the soul of a man independently of a body. The necessity and the desirability, rightly viewed, of reincarnation, are affirmed if these declarations are true. Great souls that bless the world to-day, who also in former days and ages blessed the world, have not reached their present altitude and greatness within the limits of one mortal term of activity between birth and death! Nor by sudden translation; nor by inspiration from within or from without. Great Souls are the achievement and product,—the eventual glory of many ages—through successive human embodiments.

Great, active souls in the world to-day occupy corresponding bodies. I do not mean huge, gross, merely athletic, physical machines; but refined, happily organized, splendidly attempered bodies, also the perfected product of refining ages.

Great souls cannot express themselves, nor exploit their powers for human betterments as they would, in wizened bodies, or through colossal physical abnormalities. The correspondence is in the essence, the texture, the cellular perfection, the harmonious adjustment of the fearful and wonderful organs and material of the mortal tenement, occupied and now enjoyed by the masterly usufructuary—the great Soul. By some mischance of Karma, great souls are found occasionally in wizened and inefficient, helpless bodies, and when

thus found, they are silent and in prison. They are serving time for eternal reasons, or, perhaps making atonement for cause beyond our ken. Imperfect and lust-enslaved bodies drag the protesting and imprisoned soul through earthly scenes to witness the degrading triumphs of lust. Such souls cry out with Saint Paul: *"In our present body we sigh, longing to put over it our heavenly dwelling, sure that, when we have put it on, we shall never be found discarnate. For we who are in this 'tent' sigh under our burden, unwilling to take it off, yet wishing to put our heavenly body over it, so that all that is mortal may be absorbed in Life."* (II. Cor. V. 2-4.)

Elsewhere this great Teacher says *"the body is the stronghold of sin,"* and exhorts: *"Therefore do not let*

*Sin reign in your mortal bodies and compel you to obey its cravings."*  
(*Epis. to Romans, VI.-VII.*)

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### SLAVES OF KARMA

Karma, as a dark inheritance from a previous existence on earth, doubtless accounts for the burden and the conflict which we may feel and in which we must wrestle,—wrestle with "flesh and blood," as well as with principalities, powers, and deceiving demons, visible and invisible. The "*flesh which lusteth against the Spirit*," opposing and denying its control and authority, aided and abetted and reinforced and obsessed, as it often is, by powers unseen and difficult to grapple with, makes most strenuous demands for its own indulgence; but the issue cannot be doubtful, *now* that we are enlightened, *now* that we know the



truth, and *now* that the Christ of God has found His Bethlehem in our hearts and spirits.

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You are, indeed, the slaves of Karma, but you are also the children of the Resurrection,—the reborn to Righteousness and to God.

With the same Apostle Paul you can say: *“At heart I delight in the Law of God; but throughout my body I see a different Law, one which is in conflict with the law accepted by my reason, and which endeavors to make me prisoner to that law of Sin which exists throughout my body.”* At this point the brave man breaks down, overwhelmed by the thought, and cries out:

*“Miserable man that I am! Who will deliver me from the body that is bringing me to this Death? Thank*

*God, there is deliverance through Jesus Christ, our Lord." (Rom.VII.)*

That is, the Christ Consciousness, the awakened God within you, is more than equal to the mighty task, and

"Your deathless Soul shall win the day,  
Though Death and Hell obstruct the way."

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**KARMA RELATIONSHIP OF SOUL  
AND BODY**

The more perfect physical Body, in its essentials, and rehabilitations of the indwelling Spirit—the great Soul of to-day, is not a stranger to the present occupant, but in great harmony with it, and shares in a delightful sense the conscious progress. In its

essentials, I mean:—in that *mortal* which, as declared by the inspired Teacher, “*must put on immortality.*”

*“For this perishable body must put on an imperishable form, and this dying body a deathless form. And, when this dying body has put on its deathless form, then indeed will the words of Scripture come true:*

*“‘Death has been swallowed up in victory. Where, O Death, is thy victory? Where, O Death, is thy Sting?’” (I. Cor. XV. 50-55.)*

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I hope you will not think it far-fetched if I suggest to you that the Christian Apostle, rightly understood, stands in very closely with the great Gautama Buddha, respecting the mortal body, the process of its purification, and the ultimate Nirvana of its absorption into permanent, perfect Being.

Said the Buddha: "Through many different births I have run, Seeking vainly the Architect of the Desire-resembling house (not made with hands). Painful are repeated births, O house-builder: I have seen Thee (for the last time). *Again a house thou canst not build for me. I have broken thy rafters and ridge-pole; I have arrived at the extinction of evil desires. My mind is gone to Nirvana.*"

---

The victory over Death is the victory over Birth. The sting of Death is the necessity of repeated Births or re-embodiments, until there exists no longer, Sin,—the seed of sorrow, pain, decay and Death. Release from the necessity of birth into the mortal is the merging of the perfected Life with the Perfect All,—the "Nirvana"

of the Buddha, the "*Bosom of God*" of the Christian,—the *ineffable, static Glory everlasting*, reached through the discipline of Births, Tribulation, and Death unto Victory, for all Souls.

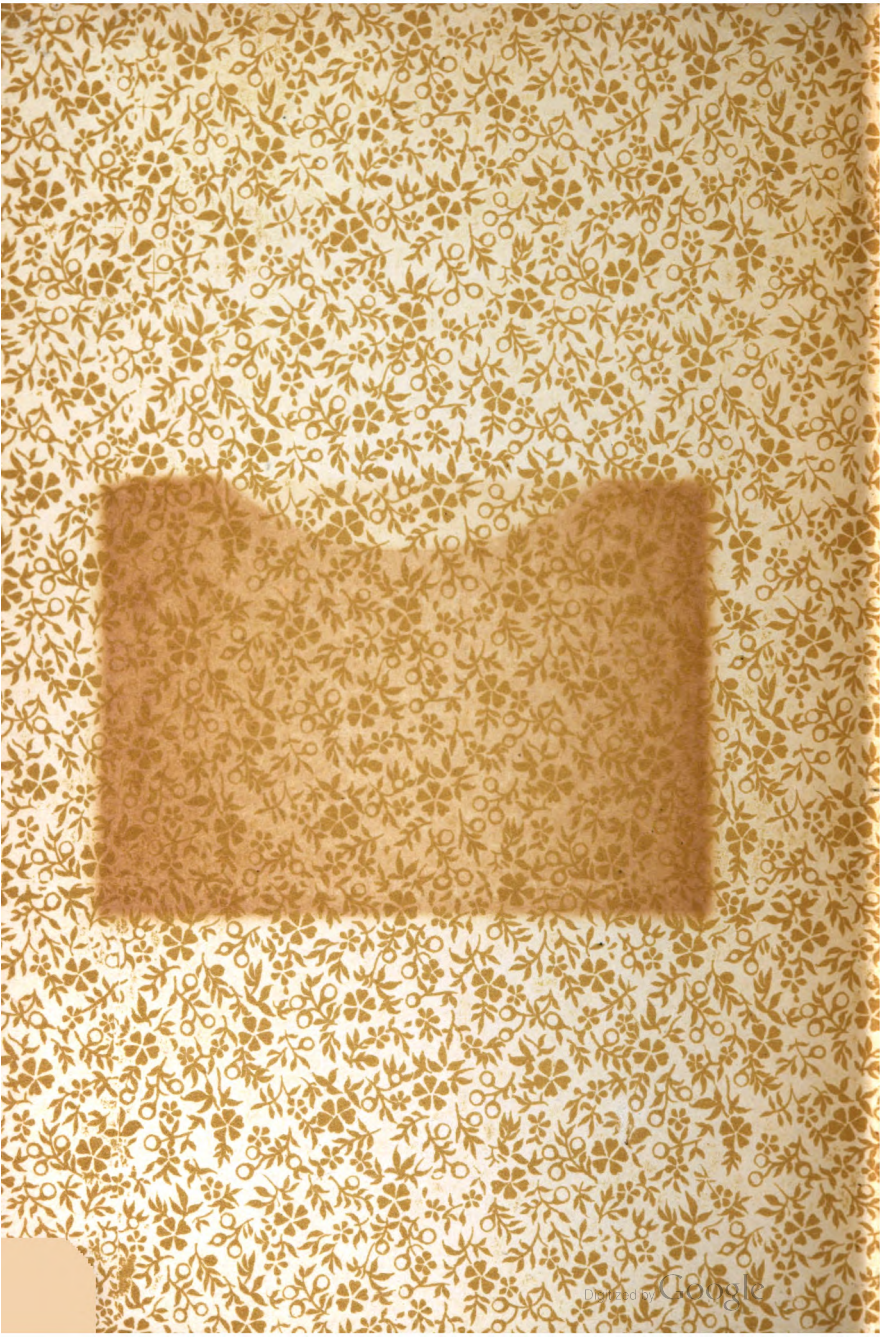
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